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BIRD'S-EYE VIEW OF PLYMOUTH SHOWING SECTION NEAR ELM CHURCH

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to mean an acquiescence in evils which the future would find increasingly difficult to overcome. The middle of the road is for those who are led and not for the leaders. One thing is certain, a people that will not insist upon their rights and will not speak for themselves will not long find others to speak for them.

The symposium to which we call especial attention on other pages should be one of many in the organs of the colored people. Attention should be focussed on real conditions —good and bad, the hopeful and the unhopeful; neither to the exclusion of the other. Agitation is a sign of health and it should be active when the disposition and purpose to hinder and not help is evidently growing. The Negro greatly needs the help of those who sympathize with his aspirations, and he needs the positiveness and determined purpose to help himself more than ever.

AN ERROR

THOSE who are careful readers—let us hope "constant readers"—of our A. M. A. section of the "MISSIONARY" noticed that the interesting article upon Grandview Normal Institute was interrupted by an intruding page. It was, of course, an error of the printer after the proof had been duly corrected—always the printer's fault—and truly so this time. We resigned ourselves to the misfortune but we were not reconciled to it. We will not let it happen again, as Mark Twain said when he heard the sermon through without sleeping.

this

TWENTIETH LINCOLN MEMORIAL SUNDAY
FEBRUARY 15, 1914

Secretary C. J. Ryder

"The toad beneath the harrow knows
Exactly where each tooth point goes;
The butterfly upon the road
Preaches contentment to the toad."
Old Song.

"I would rather make a life than make a living."—*Abraham Lincoln.*

The Sympathy of Lincoln.

He succeeded in making a life. It was not cast upon the low basis of financial gain or personal luxury or convenience. He made the living for the sake of the life and not the life for the sake of the living. He found a race under the harrow of cruel and despotic slavery. He did not "preach contentment" to that race dwelling in idle luxury himself. He emancipated them from their slavery. He encouraged the passage of amendments to the Constitution of the United States which provided for the citizenship of those who had been so long under the harrow of oppression. He permitted them to enlist in the patriotic army of the nation and offered them opportunity to prove

their manhood and their courage. This they did. The race which he emancipated did not disappoint him. His sympathy was natural from the conditions of his life. Born in a two-roomed mountain cabin in Kentucky his early conditions were hard and meager. Moving to Indiana with his parents while a little lad, with them again he plunged into the hardships of frontier life. One often wonders whether Abraham Lincoln could have been what he was to needy and oppressed peoples had he not had these early experiences of hardship, toll and privation.

Lincoln Memorial Sunday has for its object the commemoration of Abraham Lincoln's life. It is the richest heritage that this generation has from the past.

February.

Is the month devoted by the Sunday-schools through all its Sabbaths to the study of the work of the A. M. A. with contributions to its treasury. This Association is pre-eminently an organization that appeals to patriotism. Its great missionary propaganda through hundreds of earnest and devoted men and women in the various fields has for its purpose the establishment of intelligent and loyal citizenship. The Industrial Schools, first introduced into the South by this Association and maintained among both races, among the Indians on the prairie, the Eskimo in Alaska and in the Island Territories of Hawaii and Porto Rico, furnish training for the preparation of efficient and self-supporting citizens. If Lincoln Memorial Sunday had no other reason for its establishment and continued existence its contribution to patriotism would be warrant enough. We too often lose the influence and significance of the lives of great men who have gone before us. There are "foot prints on the sands of time" which we do not take note of.

The Sympathy of the A. M. A.

The sympathy of those who established and maintained the great work of the A. M. A. went out with an earnest longing to complete the work which Abraham Lincoln had begun. "He without us could not be made perfect." The heredity of responsibility and opportunity comes especially in this anniversary. It is hoped that this memorial service may do much to arouse the same earnestness and glow of patriotic enthusiasm and of devotion to this unfinished work that were felt a generation ago.

A new and fresh Lincoln Memorial Concert Exercise, written by a prominent pastor in Connecticut, is prepared for this service. It will be furnished to pastors, superintendents or teachers from any of the offices of the Association. The gifts of the patriotic members of our Sunday-schools have increased from year to year. Last year something like 120,000 loyal young people kept Lincoln Memorial Sunday. Can we not make it 200,000 patriots who keep the day this year?

Envelopes for the collection will also be furnished. The measure of patriotism is generally that which we are willing to sacrifice in behalf of country. How will our body of Sunday-school members size up to this test of loyalty?

WHEN FREEDOM CAME

The author of the verses below is a member of the Negro race and writes from experience. The entire poem is entitled "The Other Fellow's Burden." We give the conclusion of it.

By W. Allison Sweeney

Penniless when freedom came? Most
true;
But his accumulations of fifty years
Could finance a group of principalities.

Homeless? Yes; but the cabin and the
hut
Of Lincoln's day—uncover at that name!—
Are memories; the mansion of to-day,
Dowered with culture and refinement,
Sweetened by clean lives,
Is a fact.

Unlettered? Yes;
But the alumni of his schools,
Triumphant over the handicap
Of "previous condition,"
Are to be found the world over
In every assemblage inspired
By the democracy of letters.

In the casting up what appears?
The progeny of lust and helplessness,
He inherited a mottled soul—
"Damned spots" that biased the looker
on.

Clothed a freeman,
Turned loose in the land
Creditless, without experience,
He often stumbled, the way being strange,
Sometimes fell.

Mocked, sneered at from every angle,
Spurned, hindered in every section,
North, south, east, west,
Refused the most primitive rights,
His slightest mistakes
Made mountains of,
Hunted, burned, hanged,
The death rattle in his throat
Drowned by shouts and laughter
And—think of it!—
The glee of little children,
Still he pressed on, wrought,
Sowed, reaped, builded.

His smile ever ready,
His perplexed soul lighted
With the radiance
Of an unquenchable optimism,
God's presence visualized.

He has risen, step by step,
To the majesty of the home builder,
Useful citizen,
Student, teacher,
Unwavering patriot.
This of the Other Fellow.
What of you, his judges and his patrons?

If it has been your wont
In your treatment of him
Not to reflect,
Or to stand by in idle unconcern
While, panting on his belly,
Ambushed by booted ruffianism,
He lapped in sublime resignation
The bitter waters
Of unreasoning intolerance,
Has not the hour of his deliverance,
Of your escape from your "other selves,"
Struck?

If you have erred,
Will you refuse to know it?
Has not the time arrived
To discriminate between
Those who lower,
Those who raise him?

You are shamed by your abortions,
Your moral half growths
Who flee God's eye
And stain his green earth,
But you are not judged by yours;
Should he be judged by his?

In his special case—if so, why?—
Is manhood a myth,
Womanhood a toy,
Integrity unbelievable,
Honor a chimera?

Should not his boys and girls,
Mastering the curriculum of the schools,
Pricked on to attainment by the lure
Of honorable achievement,
Be given bread and not a stone
When seeking employment
In the labor mart,
At the factory gate
Or the office door?

Broadened by the spirit of the golden rule,
Will you not grant these children of Hagar
An even break?
Is the day not here, O judges,
When the Other Fellow
May be measured in fairness,
Just fairness?

It is written men may rise
"On their dead selves to higher things;"
But can it be that this clear note of cheer
To sodden men and smitten races
Was meant for all save him?

Chants an immortal:
"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

THE GENIUS OF LINCOLN

In *The Critic* published in 1894 an article upon Abraham Lincoln classed him with half a dozen other immortals as "a transcendent genius." A comparison with Shakespeare may interest those who did not read it twenty years ago.

THE comparison with Shakespeare, in particular, is one which deserves to be urged as an instructive lesson, in literary criticism. Not a few writers of very considerable ability have been unable to comprehend how Shakespeare, with what they consider his small advantages of education and early training, could have acquired the affluence and graces of language and the knowledge of literature and social life apparent in his works. This seeming difficulty has led to the many attempts—which, however much ridiculed, are constantly repeated—to find some other authorship for his productions. And yet the apparent difficulty of explanation is decidedly greater in Lincoln's case. Shakespeare's early opportunities were far beyond those of the Western plough boy and wood-chopper. Shakespeare's father was at the time of his son's birth, and for many years afterwards, until he suffered financial reverses, a citizen of good standing and substance, who had held many civic offices of note, including those of high bailiff and chief alderman of Stratford. His wife, the poet's mother, Mary Arden, belonged to an ancient family of Warwickshire gentry, and had brought her husband a landed estate of considerable value. With this dower, we cannot doubt, she had brought another, of which the benefit shines throughout her son's works—the breeding and accomplishments of her class. The son, as we learn on the unquestionable authority of Ben Jonson, had gained some knowledge, however small, of Latin and even Greek; and we may reasonably feel sure that his school attainments in other directions had been much larger. Of Lincoln, we know that at the time of his birth, and through the whole of his early life, his parents lived in a condition of the most abject poverty. His father, a Kentucky frontiersman, certainly of reputable descent, but re-

duced by his own incorrigibly lazy and thriftless habits to the humblest rank of the Southern "poor white," wandered aimlessly through the States of Kentucky, Indiana, and Illinois, leading everywhere the same idle and profitless existence. His son's schooling, gained at odd times and under every disadvantage, covered less than a year of study. Lincoln himself has left on record that at the age of twenty-one he could "read and write, and cipher to the rule of three, and that was all." Yet with this scanty educational furnishing he was able to make himself, by his own unaided efforts, first, at the age of twenty-three—by his earliest published political address—a writer of pure and forcible English; secondly, a year or two later, a capable and successful surveyor; then a lawyer of large practice and high reputation; and finally an orator and statesman of world-wide renown, whose speeches and statepapers display an extent of varied learning and a knowledge of men and life as great as those which astonish us in the plays of Shakespeare.

Continuing and extending our comparison, it may be observed that the eight modern examples of supreme genius in Europe and America fall naturally into three classes. The first class, comprising three of the eight examples, consists of those whose eminence was wholly or chiefly in literature—namely, Dante, Shakespeare, and Goethe. The second class comprehends the examples of preeminent political genius, the born leaders of men, who were also three, Cromwell, Napoleon, and Washington. The third, and that which, as combining these distinct elements of greatness, must be deemed the highest of all, comprised but two examples—Luther, who shaped the modern German language and the Reformed Religion, and Lincoln, whose eloquence stirred the people of a vast country to an enthusiasm of self-sacrifice, and whose statesmanship set free four millions of slaves. Of the statesmanship there is no question, nor the possession of extraordinary literary endowments, in a degree which has hardly yet been fully recognized. The comparison with Shakespeare is again irresistibly suggested. Like him, Lincoln may be said to have had three periods of intellectual development. The first was when the consciousness of power was felt, but this power was not yet fully disciplined, and youthful spirits were unrestrained. To this period belong, for Shakespeare, his earlier comedies, including "A Midsummer Night's Dream," and "All's Well that Ends Well," where delicate poetical fancies alternate with the most riotous humor; and for Lincoln, among other efforts, his remarkable speech in the Congress of 1848, where he first confounds his opponents with unanswerable facts and logic, and then suddenly overwhelms them with a laughter-moving broadside of ridicule and sarcasm. Shakespeare's middle period, which produced his historical plays and leading comedies, finds its parallel in the series of Lincoln's notable speeches evoked by his famous argumentative contest with Douglas, which formed the turning-point of his career. Shakespeare's great tragedies, which belonged to the last decade of his literary labors, may be fitly correlated with the addresses, presi-

dential messages, and other state-papers, which distinguished the last five years of Lincoln's life. The first, and in some respects the most memorable, of these was the address delivered at the Cooper Institute in 1860. This address deserves careful study as a mere literary exercise, a light in which its author certainly never regarded it. In the transparent clearness of statement, in the convincing array of historical evidence, in cogency of reasoning, in elevation of sentiment, in the force of its appeals both to opponents and to friends, and in the inspiring fervor of its brief peroration, it is unsurpassed in ancient or modern eloquence. As its effect was to make its author President, and to enable him to accomplish all that he afterwards achieved, it may be pronounced the most important oration that was ever delivered. The proper pendants, from a literary point of view, are his brief but even more famous Gettysburg address—an effort certainly never surpassed and perhaps never equalled by any public speaker,—and his last Inaugural Address, which, in its tone of mournful triumph and solemn pathos, seemed fitly to herald the swiftly approaching tragic close of his noble life.

Returning to the comparison with his only rival in both departments of excellence, it is proper to bear in mind that Luther had at the outset the immense advantage of a well-ordered though humble home and a complete scholastic education. And if in general capacity, as well as in eminent virtues and achievements, the great German was in all respects but one the peer of the great American, it is still true that he failed to equal him in one faculty of no small importance for a leader of men—that of judicious self-restraint in speech and action. On the whole, it may be affirmed that America can justly claim the honor of having produced, in Abraham Lincoln, the grandest example of combined literary and political genius that the world has known since the Christian era.

WHAT IS THE OUTLOOK FOR THE NEGRO IN THIS COUNTRY?

The *South Western Christian Advocate,* published in New Orleans and edited by Dr. Robert E. Jones—one of the ablest representatives of the colored people—in a recent issue has a significant symposium upon the "Outlook of the Negro in this Country." Most of the articles are from educated colored men, from various Southern states who have frankly expressed their views of the present situation and the future hope. The race question is the most serious question before the American people in its possibilities and in its dangers. Ten millions of people—chiefly in the South—were with the rest of the nation promised a New Freedom, but as Oswald Garrison Villard has said, "the apostles of reaction, the Vardamans, Tillmans, Hoke Smiths and all the rest of the Negro-baiting crowd who have risen to eminence on the back of the Negro, defaming and oppressing him on the way, are